THE WARDS OF THE Key to Helmont

Proved unfit for the LOCK:

OR, THE

PRINCIPLES

OF

Mr. *WILLIAM BACON*

Examined and Refuted, and the Honour and Value of True Chymistry Asserted.

By *JOHN CASE*, Student in Physick & Astrology.

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READER,

I Do here Commend this Treatiſe to thee, and to all the Ingenious, as a Thing well done and performed; briefly laying down, and candidly expoſing the Grounds of Phyſick, with the great Myſteries of Nature, as yet known but to few. And alſo ſeveral uſeful and conſiderable Points of Philoſophy, both Dogmatical and Hermetical: And indeed he hath neatly and conciſely handled all things that ought to be generally known to the Young Student, who deſires to be acquainted with Learning of this kind. However, I will ſay no more, but refer it to thy peruſal, not doubting but thou wilt be of the Opinion of thy Friend,

J. PARTRIDGE.

BIBLIOTHECA BODLEIANA

To the Highly Honoured, and my much Esteemed Friend,

Sir Thomas Gery Kt.

One of His Majesties Justices of the Peace in the County of Middlesex.

SIR,

THE Manifold Kindnesses that I have been so happy in receiving from your Hands, have not only Obliged, but much Encouraged me to Dedicate this little Book to your View, no way comparable to your Worth and Goodness, not doubting only of your Obliviating this my present Offence, but also in obtaining from your Real Generosity a favourable Acceptation of this my First-Fruits and Labour to the World Published, and likewise to wish you all Health and Prosperity; which are and shall be the Prayers of him who was ever most studious to honour and serve you as

Your most Obsequious,

JOHN CASE.

To the Judicious READER.

MOst of the time of my Minority, I have spent in searching out the Things of Nature, and the Ground and Foundation thereof, as you may find was from the Beginning of Times, as in Geneſis, viz. *when God had perfected that Wonderful Work of his, I mean the Frame of the whole World, and had aſcribed to every part thereof his eſpecial Duty, namely, to the Air, to uphold all Feathered Fowle, the Water to harbour the Fiſh, the Earth for all Beaſts, and to produce and bring forth good and wholeſome things, which may be reduced into three words,* viz. *Vegetables, Animals, and Minerals, and over all theſe things he appointed Man as Regent and Governour, being the laſt and moſt Noble Creature, and did infuſe into him a Conſiderable Mind, apt to underſtand his Myſteries, and with his Tongue to unfold the Arcanaes of his Labour and Induſtry: This was that Conſideration that moved that Wiſeman* Solomon *to wade ſo far into the ſearching out the Cauſe of Things and to apply his Mind to the Study of Nature, not only of Birds, and Beaſts, but likewiſe of Trees, even from the Cedar of* Lebanon, *to the Hyſſop that grows on the Wall; It is high time for me to mind that place of Scripture,* viz. Try all things, and hold faſt that which is good; *So that being ſetled and ſteadfaſt in the opinion of my ſtudy and Labour in ſecret things of Nature; I reſt ſatisfied that the true Principles of Natural Bodies, and the beginning of all things, proceed from Fire. There hath lately come forth a Book, whoſe Author is* Mr. Bacon, *which in peruſing, I found lame and defective, ſo that I thought my ſelf obliged to take ſome pains in Confuting him of his errors, by reaſon he perſwades the World to believe what is not,* viz. *that Water is the principle of all Bodies, which is not the Opinion of your Friend*

From my Houſe in *Lambeth*,
May 12. 1682.

JOHN CASE.

CHAP. I.

What are the true Principles of Natural Bodies.

I Shall not answer with the Words of *William Bacon*, which are these: *The gross Errours of the Schools concerning Principles, and their useless Philosophy, are so well known and exploded by this inquisitive and sagacious Age, that it is needless to endeavour to confute them.*

In my slender Judgment these Words are erroniously scandalous and abusesul to all Schools in general; especially to the higher Forms: For it is never known a Child as soon as it is Born to go alone, nor those which are to learn *A*, *B*, &c. or the Grammar-Tongue, to meddle with things of this Nature; therefore I look upon it to be their pride, to abuse and scandal the most high and learned Schools, Colledges of Physitians, and many old Fathers, who have laid down good Reasons for Principles of this Nature.

Now with my slender Reason, I will endeavour to lay down some Arguments concerning what the true Principles of Natural Bodies are; I will lay a Foundation to work upon concerning the three Divisions of the World, *Sublunary*, *Cœlestial*, and *Super Cœlestial*. First, to define unto you what the World is, *Mundus*, or the World is in the Hebrew Tongue, *Holam*, which implyeth thus much, *Quodiam per aliquot secula subsistat, in quo rerum ortus & interitus sit*, which is to subsist and continue for certain Ages, and in which shall be the Birth and Destruction of all things; the World in the Original directly reproving all such as are of opinion that it hath always been, and shall ever last. The Greeks call it *Cosmos*, which imports Ornament, which the Latines for perfect and absolute Elegancy call *Mundus*, because there is nothing more neatly Polished and Beautified; for so saith *Pliny*:

Poſſidonius in Meteor calleth that *Mundus*, or the World, which conſiſteth of Heaven and Earth, Cœleſtial and Terreſtrial Natures; or of Gods and Men, and thoſe things which were created for their Uſe.

Some call it *Mundus*, *Quaſi Ornatus Mulieris*, A Womans Ornament.

He that Buildeth a Houſe, doth not only Build it to be ſo called, but hath a farther purpoſe to make it habitable for ſome others to dwell in.

There is nothing made for a ſhow only, but ſome ſervice; even ſo was the World created by the Almighty, not only to be called ſo, and retain the Name; neither did he frame his Creatures for the World it ſelf, as if it either needed the Heat or Light of the Sun, the Breath of the Winds, the Moiſture of the Clouds, or Nouriſhment from thoſe things which it ſelf yearly produceth: but He made all things for the uſe of Men, and that they in it ſhould magnifie and glorifie his Name. I end this with a remarkable ſaying of St. *Chryſoſtome* upon *Matthew*, *Habemus pro Mare Mundum*; We have for the Sea, the World; for our Ship, the Church; for our Maſt, the Croſs; for the Sails, Repentance; for our Pilat, Chriſt; for the Wind, the Holy Ghoſt.

Ariſtotle, that great Philoſopher, ſaith, *Non plures Mundi ſunt, &c.* There are no more Worlds, nor no more can be, if this conſiſt of the univerſal Matter, as of neceſſity it muſt: All things under Heaven in time grow old, corruptible, and vile. As concerning the Multiplicity of Worlds, which divers Philoſophers believe, as *Metraddorus*, and others, whoſe Judgments have been oppoſed by better experienced Sophiſters, as by *Pythagoras*, *Samius*, *Meliſſus*, *Zeno*, and as is more expreſſed by *Ariſtotle*, the Prince of Philoſophers, above the reſt, concludes upon one World, namely, this we live in: The World, ſaith he, is that in which all things are contained, and without which there is nothing that is or can be found; So by conſequence, if there were any thing without the World, then the World could not contain all things, therefore no World: but this Queſtion may be more fully determined.

There is but one World, and that perfect, as there is but one moſt perfect Creator, the abſolute Prince and Governour there-

thereof; without this World there is neither Place nor Time; Place there is not, becauſe there can be no Place without a Body; if no Body, then no Motion; if no Motion, all Time is excluded, *Nam Tempus eſt menſura Motus*; For Time is the meaſure of all Motion. I ſhall conclude with that which was ſpoken by the mouth of *Moſes*, *In principio creavit Deus Cælum & Terram*; In the beginning God created Heaven and Earth. Manifeſt it is then, that there is but one World; for ſome have ſtrove to maintain the Permanency, as that it was without beginning, and ſhall always continue without end.

The Foundation being laid, I come now to prove what the Principles of Natural Bodies are, whether unalterable or not, and alſo the opinion of ſome learned Men in theſe things; now I joyn my opinion with that of *Hipparchis*, *Heraclitus*, and *Epheſius*, who give the ſole Pre-eminence to Fire as the beginning of all things; the Reaſon thus: That Fire condenſed or moiſtned, is made Air, but a degree more thicker than groſs Water, and at length made more conſtrict, turned to Earth, ſo bring them retrograde, Earth Rarified, Converted to Water by Evaporation into Air, and being purified, tranſmigrateth into the Nature of Fire, and by reaſon of the perpetual ſhifting of this one Element, the order of the Birth and Breeding of all things do conſiſt, and hence new work to ariſe.

Now give me leave to lay down ſome Opinions of Philoſophers concerning the beginning of the World, as *Thales Mileſius*, counted to be the wiſeſt Man in that Age that lived in *Greece*, held opinion, that Water was the beginning and breeding of all things; ſo *Ariſtotle* and *Plutarch* report of him: The weak Foundation he builded upon was, becauſe he ſaw and found by experience, that there was a Moiſture in the ſeed of all things, and as well in the Elements: This cannot be, for Water is ſoon drank up by Air; neither can that Argument hold good, that a Child not Born to turn to Water, but Corruption.

Anaximenes, the Auditor of *Anaximander*, reaſoned that all things were begot or procreated from Air, by thoſe reaſons that Air was capable of all Impreſſion, Action, and Quality, and naturally

turally apt to be tranſchanged from one Form to another; a property which the reſt of the Elements cannot challenge.

Some ſay the Creation proceedeth from two, namely, *Calor & Frigus*, Heat and Cold, the Fire which gives the Motion, and the Earth which ſupplyeth it with Form. I ſhall not trouble the Reader any more with Opinions, but conclude with theſe words: *Compeſcat ſe humana temeritas, id quod non eſt non querat, ne illud quod eſt non inveniat:* Let Mens raſhneſs bridle it ſelf, and that which is not, let him by no means ſeek, leſt that which is, he can no ways find.

Concerning the Elements *Ariſtotle* ſaith, That the Beginning of them, are Heat, Cold, Moiſture, and Drought: Likewiſe that they have a repugnancy among themſelves, and therefore cannot be laſting.

Ignis in Æthereas volucer ſe ſuſtulit Auras,
Summaque Complexus Stellantis Culmina Cœli.

The ſwift Fire lifts it ſelf above the Air,
And mounts aloft to embrace round the fair,
And bright Roofs of the Starry Heavens; it claims
Prime place, and girts them with a Wall of Flames.
Air next with ſubtile breath it ſelf extends,
Both through the middle part, and ſpacious Ends
Of th'empty World, with gentle breathings feeding
The Fire next to the Stars. The third ſucceeding
Is that moiſt Element which fills the Ocean,
Ebbing and flowing with continual Motion,
The moving Waves a gentle Stem do breed,
Which ſo exhal'd from them the Air doth feed.
The Earth remoteſt from the former height,
Sits loweſt, as ſuppreſt with its own weight.

Drought or Dryneſs is proper to the Earth, which challengeth it to it ſelf. Cold is inherent to the Earth, but not peculiarly, becauſe it hath that Quality common with the Water; and as Water challengeth Coldneſs, ſo it hath humidity common with the Air; and as the Air claims Humidity, ſo by a kind of fellowſhip it draweth

draweth a Heat from the Fire; and as the Fire doth vindicate Heat as proper to it ſelf, ſo it participateth of Dryneſs with the Earth, which claims that quality to it ſelf.

Thus it is manifeſted what is proper to every Element diſtinctly, and what is common among them which they borrow one from another by which they are connext and knit one to another: it was neceſſary that they ſhould be firſt diſtinct and ſeparate, that each of them might preſerve its own nature.

Needful it was alſo that they ſhould be connext, thence might grow the Compoſition of Bodies, ſo that one might adhere to another, according to their common Qualities.

The Bodily matter and the matter of the four Elements were created with the Spiritual Creatures; that is to ſay, with the Soul and the Angels who were created together, which is proved by the teſtimony of Saint *Auguſtine*, ſaying, That by Heaven and Earth ought to be underſtood the Spiritual and Corporeal Creatures, created in the beginning of Times: From theſe moveable and changeable Elements all things in the World have their beginning and ending.

It is likewiſe obſerved, that God in the Creation of the World began above to work downwards; for in the firſt three days he laid the Foundation of the World, and in the other three days he furniſhed and adorned thoſe parts. The firſt day he made all the Heavens, and matter of the Earth, and came down as low as the Light: The ſecond day he deſcended lower, and made the Firmament or Air: The third day loweſt, and made a diſtinction betwixt the Earth and Water. Thus in three days the three Parts or Body of the World was laid, and in three days more, and in the ſame order, they were furniſhed: For on the fourth day, the Heavens which were made the firſt day, were deckt and ſtuck with Stars and Lights. The fifth day, the Firmament, which was made the ſecond day, was filled with Birds and Fowls. The ſixth day the Earth was repleniſhed with Beaſts; and laſtly, with Men. And thus did the Almighty accompliſh and finiſh the marvelous work of the Creation.

I ſhall not enlarge upon Beaſts, Vegetables, nor Minerals here, but come to treat on Men, which is my intended buſineſs; only this,

this, all Creatures whatſoever (Man excepted) are bred and born with Natural Defences againſt Injuries and Diſcommodities, as the Tree is preſerved by the Bark, the Birds by their Feathers, the Fiſh defended with his Scales, the Sheep clad with his Wool, and Man only is brought into the World naked, and altogether unarmed: For needful it was that Nature ſhould take care of them who were not able to take care of themſelves.

CHAP. II.

A Conſideration of the Action of the Vital Spirits.

IT is well obſerved, that Angels were the firſt Creatures God made, created pure as the Light, ordained with the Light to ſerve God: The ſame day was the Soul of Man created, therefore it is ſaid that *Man is but little lower than the Angels*, if he lives after the Spirit.

I ſhall not trouble the Reader any more concerning the charge the Angels have over the Soul of Man; but come to treat of the Archeos, that is, the Place, Habitation, *&c.* wherein the Omnipotent Power hath lodged the Soul of Man, *viz.* the Body of Man, wherein the Soul, the Image of God, abideth for a time, which is moveable and changeable, and may be called a tottering Tabernacle. Theſe Earthly Bodies have their aſſiſtances and being from a Spirit in Latine called *Vita*, or Life; the Vital Spirit which hath its Nutriment from Blood, and this Sanguine or Blood is maintained and preſerved by Nouriſhment as Meat or Drink, which we inwardly take.

It may be convenient to give you a word or two concerning the Blood, how it comes to ſupport the Body, or Vital Spirits, as I have told you before by Food; and after it hath paſſed that place called the Ventricles, or Stomach, which is there concocted

or

or digeſted, it deſcends into the Hungry Gut called *Jejunum*; it is drawn from the *Jejunum* by five of the Miſeraical or Sucking Veins, which chuſe out the beſt for Blood; it is drawn into the great hollow Vein, called *Vena porta*; it is drawn from *Vena porta* into the Liver, and there 'tis converted into Blood; it is drawn from the Liver into the hollow Vein again the ſecond time to be refined and ſeparated: it is from thence ſent each to his natural place and receptacle, as Choler to the Gall, and Melancholy to the Spleen, *&c.* as the Principles of the Bodies ſo called of the Phyſitians.

Now the Living or Vital Spirits ſtand in need of two things, that it may ſubſiſt, convenient Motion and Aliment, and ſo is the Body of Man preſerved and kept alive.

CHAP. III.

Where, and how the Vitals do perform their chief Operation.

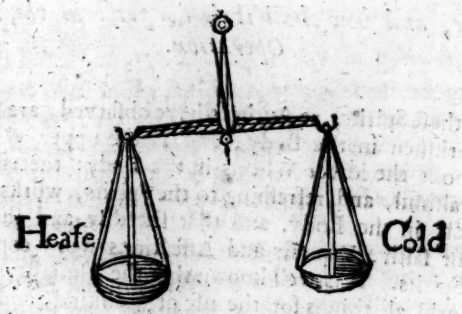
NOw theſe Spirits, as Authors have obſerved, are the Maſter-Workmen in the Body, and as the upper Wheel which turneth about the lower Wheels in the Body: therefore whatſoever is healthful, and refreſhing to the Spirits, works powerfully good effects in the Body, and that ſpeedily and ſuddainly, as the Author ſaith, Vapours and Affections work compendiouſly upon the Spirits. It is well known that the Almighty hath placed in the World all things for the uſe of Mankind, and nothing in vain; it was appointed by God that Mans Body ſhould receive Nouriſhment by the Fruits of the Earth, what is a greater Earthly Bleſſing than perfect Health of Body? Some ſay, *Valetudo eſt ſummum Bonum*, Health is the chiefeſt Good.

Firſt, To ſhew you how this Wheel or Vital Spirit doth work for or againſt us; firſt for us, *viz.* for Health of Body. Firſt, good Nouriſhment cauſeth Health. Secondly, good Air will revive

revive the Vital Spirits: But for fear this ſmall Volume ſhould be too big, I will only give you two Reaſons which will give light to the loweſt Capacity, *viz.* All Bodies are guided and governed by four Elements; not only the Bodies of Men, but all Vegetables, Animals, and Minerals.

An Element is a Body pure, Simple, and unmixt, from which all Natural Things have their Original; they are held to be in Number four, *viz.* Fire, Air, Water, Earth; Since that there is none born into the World but their bodies do participate of all theſe four Elements, and theſe cauſe all Alteration, and Change by Reaſon of theſe four Elements, becauſe of their changing and ſhifting one with the other, therefore no Man ſtands at one ſtay, but he is either growing Rich or Poor, in Health or Sickneſs.

Now when theſe four Elements can be weighed in the Balances of Uprightneſs, there can be no Sickneſs, *viz.* the Heat to overſway the Cold, or the Cold to be prevalent, or over-power the Heat.



The Cauſe of Sickneſs is when thoſe four Elements are unequally balanced, *viz.* if Heat be moſt prevalent, then it cauſeth Choler, and extream high Fevers; if Cold be, then Phlegmatick and Moiſt Humours.

This

This is the way that our Vital ſpirits ſtrive for us, and againſt us, ſo they borrow one from the other, and change this World of four Elements, which is produced out of the two inward Worlds, and is a Glaſs of them, wherein Light and Darkneſs, Good and Evil, are mixt; It is not Eternal, but hath both a beginning and ending, meant of Heaven, which comes out of the midſt of the Water, *viz.* of Mercury, whence ariſeth the Male and Female Kind in the Spirit of the outward World, that is the Male in the Fiery Mercury, and the Female in the Watery.

This Separation was made all over in every thing, to the end the Fiery ſhould deſire and long for the Watery, and the Watery for the Fiery, that ſo there might be a deſire and love between them in the Light of Nature, from which the Conjunction ariſeth; therefore the Fiery Mercury, *viz.* The over-flowing Word, Seperates it ſelf according both to the Fire and Water-nature of the Light, and thence comes both the Male and Female kind in all things, both Animals and Vegetables.

In the third days Work, the Fiery and Watery Mercury entred again into Compoſition or Mixture, and Embraced one another, wherein the Salnitre, *viz*, the Separator in the Earth, brought forth Graſs, Plants and Trees, and that of the firſt Generation and Production between Male and Female.

In the fourth days Work the Fiery Mercury brought forth his Fruit, *viz*. the firſt Eſſence on Higher Powers, or Vertue of Life; then the four Elements, and it is in the Elements, of it the Stars were made.

In the Fifth days Work, the *ſpiritus Mundi*, *viz*. the Soul of the World, opened it ſelf in the firſt Eſſence, it is here meant of the Life of the Fiery and Watery Mercury, wherein God Created all Beaſts, Fiſhes, Fowl, and Worms, every one from its own peculiar property of the Divine Mercury.

Here you ſee how the Eternal Principles have moved themſelves according to Evil and Good, for there are Evil and Good Creatures Created, every thing as the Mercury, *viz*. the Seperator, and yet every kind of life hath its Original, in this Light of Nature, from which it is that all Creatures in their kind or property love one another.

In the ſixth days Work God Created Man; for in the ſixth day the Underſtanding to the Life opened its ſelf out of the Fiery Mercury, and that is out of the inward ground.

God Created them in his Likeneſs, out of the three Principles, and made them Images, and breathed into them the Underſtanding Fiery Mercury, *viz*. according to Time and Etetnity, ſo he became a Living and Underſtanding Soul.

CHAP. IV.

What is the Object of the Digeſtive Faculty.

THe four Adminiſtring Vertues are, Attractive, Digeſtive, Retentive, and Expulſive.

But the Digeſtive Faculty is the principal of them all, and the other like Footmen and Handmaids to attend it.

The

The Attractive Faculty, draws that which it should digest, and serves continually to feed and supply it.

The Retentive Vertue retains the substance with it, till it be perfectly digested.

The Expulsive Faculty casteth out, and expelleth what is superfluous by digestion.

I think no one will deny this, that hath but a spark of Reason, but that the Object of the Digestive Faculty is nothing else but this, *viz.* an earnest desire and eagerness after those Things of Nature it self, or Vital parts of the Bodies after solid Bodies, which are digestable or agreeable to its self, and so joyn with its Spirit, from whence that old saying may be made good, *What is one Mans Meat, is another Mans Poyson.*

To this my good friend *William Bacon* comes very nigh, which is the truest sentence in all his Book.

In these material matters, *viz.* the digestive Faculty or Vertue wherein lyeth the Ground-work of the Bodies of Mankind; for when this Vertue or Digestive Faculty is debillitated, both Spirit, Vitals and Body decay, and also the Fundamental parts on which Physitians whet their wits on, *viz.* in searching out for such Medicines and Spirits as to strengthen and renew the digestive faculty, things which will best agree and suit with the Vital Spirits.

For if a sick Person take never so much nourishment into his Stomach, it will not nourish the Body, or Spirits, but hurt and prejudice the same, and turn to Corruption: For prevention of which disastre, incident to most men, I will here lay down a few *Regulæ Salutares*, or wholsome Rules of Dyet for advice, *viz.*

Mensæ ne sint æquales sed Cœna semper Levior.

Nullus sumatur Cibus, nisi prius Concocto ad quod ocio hæret imbecilli stomacho requiruntur.

And withal let them take this Rule by the way with them, that Nature may not be over-burdened, which is the cause of distempers, and twice worse than robbing it of its accustomed duties.

Semel in septimana una mensa omittatur
Cum scilicet natura minus videbitur indigere.

There is beſides Dyet, another Preſervative for Nature, againſt Diſtempers that may oppoſe it, that is, by uſing a Rule in ſleep, *viz.*

Somnus octo horas non Excedat, nec ſeptem ſit brevior,
Somnus diurnus omnino fugiatur.

The Expoſition or Conſtruction of theſe few Sentences are ſo plain, that they expoſe them, in Engliſh to the open view of their Curteous Readers.

CHAP. V.

Whether there may be an Univerſal Medicine, or not.

MR. *Bacon* declares thus. According to my Hypotheſis, I conceive there may be; for if there be but one formal Cauſe of Diſeaſes, and alſo to prove it ſo, becauſe in Womens Cauſes: for he tells us, that the ſame Medicine which preventeth Miſcrrriages, the ſame to turn the Child in the Mothers Womb, and to bring it away; and truly, ſays he, I have a Medecine of mine own may well be called *Panaceas*, and beſides it may well deſerve the Name of *Polyaceas*.

I muſt Anſwer Mr. *Bacon* plainly, that he doth not underſtand the Bodies of men or Phyſick. I cannot compare him to any thing, but that great *Mahomet*, who deluded the People by a Pigeon which he brought up, and trained to take Peaſe out of his Ear, and ſo made the People believe that it was an Angel from Heaven which informed him of all Tranſactions, and by that means he was worſhipped as a God.

Now 'tis convenient to give ſome Reaſons to convince the World that there is no ſuch Medicine as a *Panaceas*, or Univerſal Medicine for almoſt all Diſeaſes.

Firſt, ſome ſlender Arguments, *viz.* Are all Mens Children of one Subſtance and Conſtitution? or can one Pair of Shooes ſerve one Pair of Feet? And alſo of all the multitude of People in the World,

World, are not each of them discernable one from another? sometimes you may see two will resemble one the other at first sight, but bring them together, and discern them both with a strict Eye, and you shall soon perceive a great alteration.

But some may say that there may be an Universal Medicine in case of an Universal Distemper, as Pestilence, Small-pox, Feavers, &c. which generally happens in Cities, Towns, and Countries. No, there cannot be any Universal Medicinal Rules for one particular Person: For it is well and often observed in the time of the Plague, some are taken with a Giddiness in the Head, some a Pain in the Side, some no Pain at all before they fall down dead: some Persons have the Sore break out in one place, some in another. And so in all other general Diseases, which will be tedious here to nominate, which may tend all to one Distemper. The Reasons why it is so, I will give you else-where. Also it is well known that the four Complexions do not agree one with the other; for what is good to Cure the Sanguine, is prejudicial to the Melancholy: Experience tells me, that a small Portion will purge the Sanguine Man, but a double Portion will hardly purge the Melancholy man, because his Nerves are very close. I am certain, and do very well know, that many lose their Lives by the Delusions of such new Fellows, and Pretenders to an Universal Medicine.

Some have a good Receipt for the Pox; Some have a good Receipt for a Feaver; Some have a good Receipt for the Scurvey; Some will say they had it from a very learned Person, and that they keep it (not as it is) as a rare Jewel: I will not deny but that it may be good to its kind, but it may want a true Application. I have Experience that many dye with the Running of the Reins and Pox, because they put their Lives into the Hands of such Men that do not understand the nature of their Bodies, for it is well known by Woful Experience, that these Distempers break out several ways according to the Nature and Constitution of the Bodies of men and Women: For in some it remains in the Secret Places, in some Persons in the Head, and in other some in the Legs, and Shin-Bones. This one Argument should be enough to Convince the Ignorant, *viz.* that several Natures being mixt together, should make so great a War and Disturbance in the bodies

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of Men and Women. Some Seed is very hot, and some very cold, and by consequence your own Reason will tell you, that what is good for one Body, is sometimes prejudicial to another. There may be an Universal and Nutrimental assistance to the Sick, *viz.* good Cordials, and the Quintessence of good things, and these the Vitals and Digestive Faculty eagerly suck in, and revive and nourish more than ordinary; as in Cold, Fire is an Universal help and assistance: But this cannot be taken in a Physical sense.

God by his Providence hath sufficiently furnished us with Natural Things, both for Nourishment, and Physical Uses, known to all, but still they want the true application thereof; and if it were not so, Men would be very unwise to bestow so many Pounds in educating their Sons, and bringing them up to understand Things of this Nature or the Little World.

I am here obliged to give you some Account why it is so difficult to know the Humour abounding, and perpetual motion of Mans Body, I have shewn already how the Bodies of Mankind are nourished and guided in the first Chapter, and therefore shall not rehearse here again; but begin thus:

The Natural Faculty and Vertue reside in the Liver to nourish the Body, and is dispersed through the Body by the Veins.

From this are bred four particular Humours, *viz.* Blood, Choler, Phlegm, and Melancholy: Blood is made of Meat perfectly Concocted; it is by a third Concoction transmitted into Flesh, the superfluity of it into Seed, its Receptacle is the Veins, by which it is dispersed through the Body.

Choler is made of Meat more thin, perfectly Concocted, it is the spume or froth of Blood, Cleanseth all the Humours, heats the Body, and nourisheth the Apprehension as the Blood doth the Judgment; it fortifies the Attractive Faculty, as Blood doth the Digestive, and moveth Man to Activity and Valour; its Receptacle is the Gall.

Phlegm is made of Meat not perfectly Digested, it so fortifies the Vertue Expulsive, as makes it slippery and fit for Ejection; it fortifies the Brain by its consimilitude with it: yet it spoils apprehension by its Antipathy, the Heart thereby sustaining it, and the whole Body from the Fiery Effects, with continual motion; its Receptacle is the Lungs.

Melancholy

Melancholy is the Sedement of Blood, fortifying the Retentive Faculty and memory, and makes them ſober and ſtedfaſt for ſtudy, ſtays the unbridled toys and fooleries of Luſtful Thoughts, and reduces them home to the Centre; it is like a Grave Counſellor to the whole Body, its reſident place is the Spleen.

Blood is the chief of all theſe four humors, yet without the other three, *viz.* Choler, Phlegm, and Melancholy man connot ſubſiſt.

Theſe four Humours, are the four Elements, which mans Body is guided by, which I treated on in the Firſt Part of this Book.

Reader, view over the Nature and Conſiſtence of theſe four Humours or Elements, and let your Reaſon be your Guide, whether one ſort of Medicine will ſerve to Conquer theſe four Elements: No, not if the World, and the whole Frame thereof, could ſtand or ſubſiſt with two only, as you ſee 'tis impoſſible to be, by the Firſt Part of this Book.

The advice and counſel we ought to have of a Phyſitian is this, *viz.* Phyſick the ſick perſon ought to take.

Or what dyet, &c.

Or what Vein to open.

Or what humour to purge, and how much and what doſe, whether in Pills or Potion, or the like.

Now there is no Phyſitian, or Pretender hereunto, unleſs he is well skilled in the perpetual motion of theſe four Elements: for without this Art the Phyſitian can never ſafely judge, *viz.* when to purge or Evacuate, either by Potion or by Vomit, or by Letting of Blood, or for what Humour, or by what Quantity, in all which Caſes Aſtrology preſcribes Rules: and without theſe, no one can attain to the Art of Phyſick; otherways they are but like Blind Men that grope out their way with a Staff.

I have ſhewn already in the Firſt Part of this Book, that the Principles of the Elements, and Natural Bodies proceed from Fire, but the main Principles, and Beginning and Ending of the Life of mankind is taken from the Horoſcope, to be the Firſt motion of Time.

I will open by Example all or moſt Authentique Writers, yea, *Picus* himſelf, attributing the Ebbing and Flowing of the Sea to the Moon, as a true and poſitive Cauſe, according to *Galen's* Precepts, *Lib.* 1. *Chapt.* 2. *de Locis affectis*, and his practice of

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the Pyoney Root in Curing the Epilepſie, *Lib. 6. de ſimplicibus Medecis.*

Quo tangente afficimur, & quo ſeperato Ceſſat affectus, Cauſam eſſe apud omnes in Confeſſo eſt, ſic enim & ignem uſtulationis, & gladium ſectionis Cauſam eſſe Credimus.

We ſee by Experience that the Moon placed in the Heavens at ſuch a Poſition, the Sea Flows, and at ſuch a Poſition it Ebbs; after this way may be taken the firſt beginning of life and motion of mankind, *viz.* from the Horoſcope and fixed ſtars, and from the ſeven Planets, *viz. Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna*, at the minute of time the Child is born, and according to their motion to the Square and Oppoſition Aſpect one with the other, or from the oppoſite places from whence they were at firſt.

And according to theſe Perpetual motions of the heavens as you ſee, ſo are the four Elements and humours of mans Body changed, ſaith *Hippocrates* and *Galen*. But becauſe theſe Rules do not lie in my way here, I refer the Reader to Mr. *John Gadbury's* Book of Nativities, *Mr. John Partridge* his Works, or ſuch like Ingenious Perſons.

CHAP. VII.

A ſhort Accompt of the Fixt Hermorphrodite.

I ſhall not Enlarge upon it, but give a Word or two of the meaning of what it is.

A fixt Hermorphrodite is only, that which conſiſts of two parts, *viz.* fixed and Voluntary Body united together.

The Antients tell us, that it is theſe two parts, pure and united together. It will be too large here to lay down the full diſcourſe thereof, becauſe I intend to ſatisfie the World in a ſhort time in full of this Hermorphrodite, and alſo of a ſeeming Potential Fire which *Mr. Bacon* ſpeaks of.

Here *Mr. Bacon* is pleaſed to tell us that he can produce a fixt Hermorphrodite, which I leave to your diſcretion to judge of at preſent; but in my opinion 'tis a meer fancy, or, as they ſay, to build Caſtles in the Air.

CHAP.

CHAP. VIII.

A Word or two in defence of Chymical Medicines.

THe Word Chymical ariſes from *Spagyria*, which is but Diſtillation, of which there are three Principals, and Cheif Diſtinctions and Diſcriptions.

Firſt, It is a certain Art of Extracting the Liquor of the Humid part of Things by vertue of Heat, as the Matter ſhall require, being firſt diſſolved into a vapour, and then condenſed again by Cold.

Secondly, Diſtillation is the Art of Extracting the Spiritual and Eſſential Humidity from the Phlegmatick, or of the Phlegmatick from the Spiritual.

Thirdly, Diſtillation is the changing of groſs thick Bodies into a thinner, and more liquid Subſtance or Seperation of the pure Liquor, from the Impure Feces.

So by this Means you may ſee what great power and dignity God hath beſtowed on mankind, as it is ſaid in the Eighth Pſalm, *Thou haſt made him to have dominion in the works of thy hands*; and in *Deut.* 4. where God hath appointed the ſervice of the Stars unto all people that are under Heaven, but in particular to the buſineſs we are on now, he hath made him King and Lord over three Kingdomes, *viz.* Vegetable, Animal, and Mineral, and by Vertue of theſe, what cannot he do? and how honourable are they that have the Command of theſe? They may command Lead into Gold, dying Plants into fruitfulneſs, the Sick into Health, Old Age into Youth, and what not? Prevail with Nature, and the fair *Diana* of the Philoſopher is at your ſervice. I you cannot prevail with Nature for the faireſt of her Daughters, *viz.* the Mercury of Philoſophers; Yet there is another of wonderful Beauty, as are the Eſſence and Magiſter of Philoſophers, which are endowed with Riches, Honour and Health, for theſe you may more eaſily prevail with Nature.

This Art is more noble than all other Arts and Sciences, and if it did once truly ſhine forth out of the Clouds, wherewith it is Eclipſed, it would darken all the reſt, as the Sun doth the ſtars, or at leaſt ſwallow up their Light. This is that true Natural Philoſophy, which moſt accurately Anotomizeth Nature, and Natural Things, *&c.*

As you ſee in the firſt Chapter, that Fire is the grand principle of Natural Bodies, ſo by Fire and Heat we are able to ſubdue hard Bodies, change and ſeparate their Souls or Spirits from their Feces, which are dull earthly mixtures, which do but hinder the Efficacy they ſhould have on ſick Bodies, but by the Art of Chymiſtry, we take their pureſt part of their Bodies, which will ſooner ſhew their efficacies and power, *viz.* to ſupport and heal any of the four Humours which the Bodies of mankind are ſupported by, we may by good Reaſons divide Diſeaſes into two parts, Chronick and Acute, Chronick by the Sun, Acute by the Moon; the Acute Diſeaſes may be cured in a very ſhort time, but Chronick Diſeaſes not ſo ſoon, for they proceed from Obſtructions or Stoppages in Head or Viſcera, but far ſooner by our Chymical Medicines than thoſe of the Gallenical Way.

Mr. Bacon is pleaſed to tell us, in the latter part of his book, ſtrange things, *viz.* that he Cures Chronick Diſeaſes, as continued Feavers, Agues, and ſuch like, in two or three Fits, and alſo any conſiderable Diſeaſe or Sickneſs within ſix hours; and alſo, ſaith he, all Peſtilential Feavers. Thoſe that believe this, certainly muſt be of a ſtrange Faith and Opinion, as to think that Mr. *Bacon* is able to alter the Creation of the World, and to cauſe the Signs, Circles, and Stars of Heaven, which God hath made fixed, for him to make moveable and common; ſurely not ſo: methinks he is too haſty, the only way in my Judgment is, not to diſannul, but remember and agree with that wiſe ſaying of *Solomon*, *Tempus eſt ad omnia perpetrandra*, There is a time for the doing of all things; which muſt be allowed of, for it is that which brings things to perfection.

CHAP.

CHAP. IX.

The Character of a true Medicine.

SOme will say, How shall we know how to distinguish betwixt good and bad? That will be too large for me here to lay open to you all the ways to know a good Medicine from the bad; for it is well known that it is very difficult to know some sorts of Medicines by an Oculary Judgment; therefore it lieth and consisteth in the honesty and uprightness of the Operator, or those that sell those medicines; for there are some who buy of Chymists Medicines Cheaper than ordinary, and the other sell for little profit, when they know that it is not as it ought to be: Therefore this lies and consists too in Experience. Your best way therefore is to confide in an ingenuous and approved Chymist, or an honest Apothecary, Drugster, or the like, by which you will not fail.

There is one thing more which casts a great scandal upon our Medicines, *viz.* A mistake of the Doctor, or by his unskilfulness; First, in not Administring such of them as ought to be, or in the quantity of the Dose, and so it works not the expected Effects, for which we bear the blame. Secondly, by unskilfulness, for there are many who go under the Title of Doctor, who know not what Humour or Disease they are to Cure; neither can they give an accout of what they take in hand.

Si tu Cupis peritus esse in arte Medendi, debes in hac Oratione sequenti, (id est) de Medicina & Astrologia gnarus esse: Nam hic ad studendum satis tibi præbet. Scilicit, Sympathia & Antipathia, nec sunt Planulæ quibus totum Medicinæ Corpus vertitur & Deducitur; hoc fundamentum tibi datum est ad tuam erigendum Constructionem.

CHAP. X.

A Word of Advice to all in general, as well as to Chymists.

NAture hath given to Man no better thing than Death; it is meant here that Death by which we fulfil the course of Nature.

Non deterret ſapientem Mors, quia propter incertos caſus quotidie immanent, & propter brevitatem vitæ, nunquam longe poteſt abeſſe: Death cannot terrifie a wiſe man, which by reaſon of ſo many uncertain chances is always imminent, and in regard of the ſhortneſs of his life can never be long abſent.

The living Spirit is inſtanly Extinguiſhed if it be deprived either of Motion, or Refrigeration, or of Aliment: theſe three are the proper and immediate paſſions of the Spirit, for all the Organs of the principal parts ſerve hereunto, that theſe Offices may be performed. And again, all deſtructions of the Organs which are deadly bring the matter to this point, that one or more of theſe three fails. There are divers ways to death, but they end in theſe three. Now the whole Fabrick of the parts is the Organ of the Spirit, as the Spirit is the Organ of the reaſonable Soul, which is Incorporeous and Divine.

CHAP. XI.

A Word or two how the Body of Man is ſupported.

BY theſe three Intentions, Firſt, the prohibiting of Conſumptions, The perfecting of Reparation, and The Removing of Oldneſs. Theſe three Intentions to thoſe Operations.

Firſt is the Operation upon the Spirits, that they may renew their Vigour.

The ſecond is upon the Excluſion of the Air.

The third is upon the Blood and Sanguine Heat.

The fourth on the Juyces of the Body.

The fifth upon the bowels for their extruſion of Aliment.

The ſixth is upon the outward parts for their attraction of Aliment.

The ſeventh is upon the Aliment it ſelf for the Nutriment thereof.

The eighth is upon the leaſt Act of Aſſimulation.

The ninth is upon the Intineration of the parts after they begin to dry.

The tenth is upon the purging away of the old Juyce, and to the ſupplying it with new.

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The four first belong to the first Intention; the four next to the Second; and the two last to the third Intention.

It may be thought good to propound sundry Remedies to the sundry Intentions; but the choicest of these Remedies, and the order of them, is left to discretion: for to set down exactly, which of them agreeth best, with which Constitutions of Bodies, with the several Circles of Life, and how the whole practice of these things are to be Administred and Governed, would be too tedious.

But it may be convenient to give a word or two, to shew you what a Physitian ought to be, and how he ought to understand the whole Body of Man, *viz.* the Ground and Case of all Diseases in all sorts of Bodies.

First of all, it is well known, and undeniable, that those Diseases that are to be understood Natural, their Cure is to be effected in a Natural way, and that all Diseases have their Original from Super-abundancies or differency, from Heat, Coldness, Drought and Moistness; and he is a Physi[illegible]n that knows which of these Qualities at any time abounds most. And also all Time is measured out by Motion, and that all motion hath its Original in the Heavens, by which is caused Life and death: For the Elementary World is the Womb of the Elementary Creatures, both Animals, Minerals, and Vegetables.

God made but one World, and yet in this one World, a Trinity; First, Elementary, which is Lowest; Secondly, Cœlestial; which is next above that; Thirdly, Intellectual, which is highest in degree.

The Cause of all Diseases is to be understood to be Natural, so also is their Cure to be effected in a Natural way; and if you do but consider the Universe as one United Body, and Man an Epitomy of this Body, it will seem strange to none but to Madmen and Fools.

But that the Stars should have their Influences upon the Body of Man, considering he being an Epitomy of the Creation, must needs have a Cœlestial World within himself; therefore all things which belong to Man, whether Sickness, or any thing besides, may be taken two ways; First, from the beginning of times, *viz.* from the Horoscope, or the Moment of time in which Mankind comes

comes into the World; Secondly, by the Decumbiture of the Sick: It is my buſineſs to treat concerning Sickneſs, and ſo it muſt be taken: No man can reaſonably deny but that the whole Prognoſtick part of Phyſick is governed by Aſtrology, and thoſe Phyſitians who follow *Hippocrates* and *Galen* in making them their principal Refuge, do wiſely and commendably, it being an Art which ſhews the firſt natural beginning and proceeding of all Motion and Mutations of all inferiour things, *&c.*

Phyſitians ſay that all Natural Infirmities not coming by outward Accidents, prove Seeds from four Humours, *viz.* Choler, Blood, Phlegm, and Melancholy, which are nothing elſe but a Humidous and Vaporative ſubſtance, only differing in quality, and therefore if the quality or quantity of the Head of the Fountain be changed from its uſual courſe, the Streams adjacent and belonging muſt conſequently be altered, and differ in quantity or quality; ſo it comes to paſs that the Natural quantity or quality of the Influences of the Moon, being altered with the different Influences of the other Planets, doth likewiſe produce an alteration in ſome of the four Humours, cauſing the ſame to augment above Nature, or to diminiſh, or be corrupted or connexed contrary to the firſt Natural Conſtitution of the Elementary Humours of the Body, which cauſeth Sickneſs and Diſeaſes.

Chriſtian Reader, this may ſatisfie you what a Phyſitian ought to be, and how he ought to Cure Diſeaſes, unleſs he will go hand over head, and in the dark, groping out his way like a blind man, and ſo is not certain whether he Kill or Cure.

Seeing it is ſo, a Word of Advice to the Sick, Deceive not your ſelves in aſſuring to your ſelves Cure by thoſe many deluding Perſons who tell you they have an Univerſal Medicine, and which far exceedeth all others: Firſt of all, you are not only at the loſs of your Time, your money, but which is worſe, and moſt pretious, your Life; they alſo pretend to you that they can do ſtrange things, as to alter the motion of the Heavens, and to cure Chronick diſeaſes in an inſtant; the one as probable as the other, and as much to be credited: Alas, 'tis meer madneſs and folly to give ear to ſuch Perſons.

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It is not to be denied, but that there are many rare and good Receipts in the Hands of many People at this day: But whoever thou art that followeth the Receipts and Ways of those pretending Persons I afore have mentioned, must needs put thy self to a great hazard; for perchance they may work their expected effects, and perchance not, the constitution of one Body being more easie to be wrought upon than another, and so consequently greatly different.

Our Nation is too much inclined to these Phantasms, for many we have in every corner crying out, *A good Receipt for the Scurvy, A rare Receipt for the Dropsie, Pox*, &c. But how few of these perform their promised Effects? and how few are cured of those general Distempers which reign in our Land? For in stead of curing and abating a Distemper, they rather the more increase and augment it, by reason the rise and original of it is not well pryed, searched, and lookt into. As for the Scurvy, a disease which seizes on the Body of Man by several ways and *Items*, so accordingly ought it to be workt upon as you see the person affected, and as you see the distemper seize him, which certainly must be the best way.

Seeing it is so, that the original of a disease must be first inquired into, before a man (as he ought to do) proceed any further, let me invite you to come to me, or to any other that understands the Elementary qualities of the Body of mankind; for without that, not any one person deserves the Name or Title of Physitian, which many now adays assume undeservedly unto themselves: there is an old saying, it ought not to be forgot, *The Disease once known, is half cured*, &c.

A Word of Comfort to those who are under affliction: Here they may have a speedy help after a regular way of administring Physick, and besides a certain accompt of their Distempers, and their rise, approved Medicines, according to their several diseases, and Conditions and Humours of their Bodies, which (as I said before) being once known, a man may the more easily, and with greater hopes of prospering, give his helping hand.

I need not enlarge much more, for I think you all have had sufficient experience of Medicines composed by those many unskilful persons, and how many lie languishing at this day in a very

sad

fad condition: I will go to one particular, that is the *POX*, for which they think they can effect no Cure without a Dose of Mercury, which in ſtead of clearing the Body, and diſperſing the Poyſon, afflicts the Brain, and ſo conſequently at laſt the whole Body with a greater and far more incurable Calamity, which is not my way of proceeding, as I hope you will all in good time make experience; therefore thoſe I deſire to repair to me, who are afflicted with any of theſe following Diſtempers, which by Gods help and my own diligence I hope to cure; namely,

The Vertigo, or Giddineſs in the Head.
The Bloody Flux.
The Worms in Men, Women and Children.
The Palſey.
The firſt, ſecond, and third days Agues.
The Intermitting Feavers.
The Burning Feavers.
The Malignant Feavers.
All Ulcers, Wounds, &c.
The Dropſey, Aſcitis.
The Falling Sickneſs.
The Weakneſs of Eyes.
The Running of the Reins.
The Stone in the Reins and Kidneys.
The Morbus Gallicus, *or French Pox.*
The Conſumption under thirty years.
The Black Jaundies.
The Scurvey.
The Dropſie, Anaſarca.
The Dropſie, Timpanites.
Alſo, *All Diſtempers incident to the Female Sex,* not here named.

As for theſe Diſtempers, and many more I here inſert not, I ſhall provide ſuch fitting and convenient medicine in my Chymical way and practiſe, as I hope will take effect with all in general, not only to their Cure, and perfect Recovery, but to my great Advancement in the Opinion of all, which is the hearty wiſh and prayers of

Your devoted and faithful Servant,

JOHN CASE,

A True Chriſtian in the midſt of all, and a Faithful Friend to the Diſeaſed Body of Mankind.

FINIS.

THere will ſhortly be publiſhed by the ſame Author, another Book, Intituled, *MUSCULA*, or, *A Little Fly*; being a Collection of his Twenty Years Experience in Chymiſtry, Phyſick and Aſtrology.